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ABSTRACT

Approaches used by colleges and universities to implement values clarification and inquiry, moral education and development, and normative and applied ethics into the curriculum are examined, along with the way that the schools are defining values education in terms of their own students and mission. In "Values in the Curriculum," Edward A. Langerak describes some of the objectives of values education, including consciousness-raising and moral training. It is suggested that faculty members do not need to agree on these objectives in order to successfully team-teach an interdisciplinary values course. In "Students' Developing Views of Pluralism in Knowledge and Value," William G. Perry, Jr. suggests that one difficulty in teaching values is that students may move into the stage of their moral development in which they suddenly realize the pluralism of values, and this realization causes them to resist making decisions or value judgments. Perry labels this stage as "absolute personalism" because students express the view that "anything goes" and refuse to see any opinion as better than another. He based his nine-position intellectual and ethical developmental scheme on the results of interviews with Harvard and Radcliffe students between 1954 and 1963. Descriptions are provided on the following university programs: Liberal Arts Clusters at Syracuse University, New York; Values Throughout the Curriculum at Alverno College, Wisconsin; The Center for Philosophy and Public Policy at the University of Maryland; Decision Making and Evaluation at Rollins College, Florida; Moral Development in Values Courses, Siena Heights College, Michigan; and Ethical Concerns and the Helping Professions, The Ohio State University. Brief descriptions of additional programs and a list of resources are included. (SW)

The forum for Liberal Education

Teaching About Values and Ethics

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Teaching About Values and Ethics

Educators at colleges and universities across the country are recognizing the need for values-oriented education which helps prepare students for the challenges of today's society. While educators may agree on the necessity for a curriculum that examines ethical, moral, and values-related issues, they often disagree on the methods and even the goals of a values-oriented education. In *Teaching Values in College*, Richard Morrill distinguishes four categories of values approaches: values clarification, values inquiry, moral education and development, and normative and applied ethics. The articles in this issue of *Forum* describe how schools are implementing these approaches and defining values education in terms of their own students and missions.

In the opening essay, Edward Langerak describes some of the objectives of values education, including consciousness raising and moral training. Drawing on his own experience, Langerak observes that faculty members do not need to agree on these objectives in order to successfully team-teach an interdisciplinary values course. He advocates this approach to values education, noting that some of its side benefits are more stimulating classes and increased opportunities for faculty development.

In his essay, William Perry writes that one difficulty in teaching values is that students may move into the stage of their moral development in which they suddenly realize the pluralism of values; this realization causes them to resist making decisions or value judgments. Perry labels this stage as "absolute personalism" because students express the view that "anything goes" and refuse to see any opinion as better than another. He places this stage between the dualistic world of good versus bad and the relativistic view that allows for disciplined thought and judgment. Perry based his 9-position intellectual and ethical developmental scheme on the results of interviews with Harvard and Radcliffe students between 1954 and 1963, in which the undergraduates were asked to describe "whatever stands out for you about the (school) year."

Values in the Curriculum

by Edward A. Langerak
Associate Professor of Philosophy
Saint Olaf College

If values are those preferential beliefs that dispose us to act in certain ways, few would deny that values are inherently part of any curriculum. Not only is selecting a curriculum a value-laden process, but the objectives a teacher intends to achieve with a curriculum also include such educational values as the unprejudiced search for truth and the enhancement of critical thinking skills. In addition, a carefully selected curriculum not only teaches *about* these intellectual values, it also *nurtures* them, presenting them in a way that increases the tendencies of students to appreciate them and act on them. Some of these intellectual values also overlap moral, social, and political values that are part

of the consensus of our otherwise value-pluralistic society. Even teaching accepted scientific methodology nurtures students in honesty and respect toward alternative viewpoints—values that are central in a democratic and open society.

For a number of reasons, various groups in our society are calling for a values curriculum that goes beyond merely recognizing that liberal arts education is inherently value-laden. They want explicit attention given to values, especially moral values, and not just the abstract theorizing many associate with traditional philosophical ethics courses. The demand often calls for answers to specific social and individual problems: politicians are corrupt, professionals are greedy, youth disrespects all that is sacred, everyone is confused, and it's high time for the liberal arts curriculum to do something about it. Just what to do, of course, depends on what one views as the cause of the problem and the role of liberal arts education.

The Values Clarification movement (Sidney Simon, Howard Kirschenbaum, *et. al.*) has an extensive curriculum, which is geared toward raising consciousness about one's own values, others' values, and the roles that values play in social issues and institutions. But even if values-clarifying situations can be separated from values-setting situations—which is debatable—many believe that the real problem is not lack of awareness, but lack of commitment to traditional moral values. They call for a curriculum aimed at socializing students at least to respect rights, and maybe even to set benevolence and justice as their basic moral principles. Of course, both practical and philosophical problems can be raised about such a proposal. The envisioned moral training sometimes exceeds those consensus values mentioned above as implicit in any liberal arts education. Assuming that liberal arts colleges *should* aim their curricula toward such character building (and surely private colleges, at least, may do so), it is far from clear how they should proceed. Indeed, it seems that the extracurricular environment inherently has more effect on basic moral commitments than does the classroom.

In addition to consciousness raising and moral training, a third motivation for values education derives from the belief that it is confusion and lack of skills that hinder persons from coherent moral action. Lawrence Kohlberg and others have developed pedagogies to elicit from students more adequate stages of moral reasoning skills. And those who suspect that some of these stages involve substantive moral norms, not just patterns of reasoning skills, can still combat confusion. They combat it by helping students acquire skills and insights needed to analyze complicated and bewildering value-laden issues. For example, much of the emphasis in "Professional Ethics" courses is on coherently applying the values professionals already have rather than on changing their values. The assumption is that the main difficulties professionals face are conflicts among their commitments and the complexity of their problems, rather than original sin or inordinate greed.

The articles in this issue of *Forum* suggest other motivations for values education and discuss specific curriculum experiments. I would like to make some general observations stimulated by my team-teaching in interdisciplinary values courses, as well as my teaching in philosophy courses on normative and applied ethics. First, only a narrow and dogmatic version of the fact-value distinction would confine explicit attention to values to separate values courses. Many of the value-laden problems distinctive to different disciplines or professions are most naturally treated in regular courses that focus on the relevant empirical and conceptual frameworks. Of course, most natural scientists, many social scientists, and even many instructors in the arts and humanities feel unable to teach responsibly about ethical issues, fearing that they will either indoctrinate students on the basis of their own feelings or simply sow more confusion. This reticence is laudatory; those who think anyone can hold forth on ethics because it is a "soft" subject (not even a discipline) too often are as misinformed as they are enthusiastic. Still, nobody knows as much about the morally-relevant empirical and conceptual issues as those within a discipline; scientifically uninformed ethicists have also sowed their share of confusion. Second, I believe this situation presents an opportunity for developing interdisciplinary values courses.

Let an ethicist and someone in another discipline team-teach a course together, perhaps with a modest summer grant for a few weeks of preparation. This will result in the school gaining a course in which the competencies of the instructors complement each other for a more informed examination of some socially or professionally important issues. Admittedly, this advantage is expensive, and budget tightening precludes having many team-taught courses. But an additional result is that while instructors are teaching students they are also teaching each other; thus the instructors increase their competence and confidence to treat these issues responsibly in their regular courses. In fact, a few interdisciplinary values courses with turnover among the instructors are cost-effective tools for faculty development when we face decreased faculty mobility and increased financial worries. Incidentally, such courses can be very exciting and just plain fun for faculty and can stimulate one's research as well as one's teaching.

My third observation is that different pedagogical goals, deriving from the different diagnoses of the need for values education, do not necessarily prevent instructors from fruitfully working together in the same course. Not only can a hundred flowers bloom, but different gardeners can plant different seeds in the same patch, as long as their goals do not cancel each other out. Consciousness raising, character-building, and skill development, for example, can be ecumenically combined, and even the tension among them can be fruitful.

My fourth observation, however, is that the bogyman of moral relativism can be a problem. Paradoxically, both the truth and the falsity of relativism is thought to militate against explicit attention to values. Relativists, correctly noting that it is impossible even to clarify values, much less nurture them without a (sometimes hidden) agenda, worry that the instructors will indoctrinate students with their own arbitrarily held views. My experience tell me that they worry too much. If indoctrination is defined as any influencing of student opinion or character, then everyone, including the relativist, indoctrinates. Explicit attention to values generally makes students more aware of and guarded about these influences. For indoctrination to occur, an instructor must present controversial ideas in such a way that students receive them as unchallengeable truths. This is less likely to happen when values are ex-

plicitly treated than when they are unexamined. Indeed, the fear of some non-relativists is that many types of values education turn students into relativists. Rather then simply absorbing and applying their families' ideals, students are encouraged to evaluate them against carefully considered alternatives. It is not rare for a student to repeat what St. Augustine said after he began to think about time: "I used to know what I believed, but now I'm not sure." Some critics suggest that explicit academic attention to values is a product of the Enlightenment that cultivates this sort of loss of ethical confidence. But in a pluralistic society, liberal arts students will confront well-argued alternatives; surely the proper pedagogical response is not to avoid the confrontation but to be prepared for it—which brings me to my final observation.

While much of the motivation for curricular attention to values is to help students find answers, an equally important motivation is to help them live with questions and act decisively, even gracefully, with uncertainty. Many of the problems my ethics students have addressed in the past few years are less about whether something is right or wrong and more about what to do when one is uncertain or when one's friends or colleagues disagree on an important matter. Both of these are frequent problems for professionals, whose loyalties characteristically are divided, whose problems are complex, and whose jobs often involve teamwork with colleagues holding different viewpoints. Students will question when tolerance, respect, and cooperation are appropriate attitudes toward conflicting viewpoints and, just as important, when they are not appropriate. Obviously there is no formula for handling these problems, and even the relevant considerations are a matter for another essay. It is worth suggesting, then, that instructors who attend explicitly to ethics or value issues in their disciplines should also be prepared to discuss the art of commitment in a pluralistic and uncertain context.

Students' Developing Views Of Pluralism In Knowledge And Value

by William G. Perry, Jr.
Professor Emeritus of Education
Harvard University

In the early forties I taught a course in the analysis of enemy propaganda—once. On an anonymous re-test at the course's end, the students expressed more tolerance of the enemy's lies than they had shown in the beginning. My horror was not assuaged by finding that the efforts of others had shared the same destiny. I concluded in despair that propaganda was more "persuasive" than any exposé that could be made of it. I refused to give further comfort to the enemy by teaching the course again.

Colleagues who have undertaken explicitly to teach values have complained to me in recent years of their distress in the irony of a similar outcome. Their courses, commonly involving much student participation through discussion, inevitably, and often deliberately, reveal a pluralism among values. While the teachers' intentions are to reveal the necessity for considered commitments and to encourage their students to affirm them, too many students react with an extremity of tolerance indistinguishable from nihilistic license.

I now believe these pedagogical disasters spring from a common root having little to do with "persuasion" or the quality of teaching. There can be a way, even, in which better teaching makes them the more likely to occur. I therefore hasten in this introductory note to warn all who would undertake to facilitate the maturation of their students' values: you may find yourselves watching in dismay as your students frolic recklessly in the pastures of 'freedom' where evil can be condoned because "everyone has a right to their own opinion."

The reason seems to lie in a step—possibly a necessary step—in the evolution of forms of thought. By "forms" I mean here the successive shapes of structures or armatures upon which people sculpture the meanings they attribute to the world. For present purposes the 'meanings' in question concern the natures of knowledge, authority, and value. The evolution of these forms of thought became apparent to us in the Bureau of Study Counsel in Harvard College in the course of longitudinal studies in which students talked in open interviews year by year about the meaning of their education and their lives. The evolution appeared to be spurred by the students' need to revise their paradigms of thought in order to accomodate their expanding realizations of complexity, uncertainty, and diversity.

The relevant step in this evolution occurs between that initial construal of all statements of knowledge or value as either right or wrong—a view which we called dualistic—and a complex construal of knowledge and value as a plurality of interpretations subject to disciplined analysis on such qualitative grounds as assumptions, coherence, context, and goodness of fit—a view we called relativistic. I hasten to describe, if not to define, our use of these terms.

In construing the world dualistically the students assumed that there exists one right answer to every question. Authority's role is to know these answers and to help students learn them. (If Authority is then found not to know some answers, it is because "they don't know them *yet*.") The student's role is to obey Authority by collecting right answers and right procedures. Knowledge is perceived as quantitative, consisting of discretes to be learned. One knows more, or knows less.

In their later construal of knowledge (and therefore value) as relativistic, the students perceived that even science must revise its truths and its theories repeatedly in the light of new data and that such a 'fact' as an office building might appear differently in meaning and value to a city planner, a taxpayer, a fireman or a neighbor. And yet this relativism did not constitute license to hold an opinion to the effect that the building was constructed of butterfly-wings. Relativism, as the students spoke of it, demanded disciplines of thought and operations appropriate to the assumptions of each frame of reference and to such generalities as might be found common across two or more contexts; right and wrong became statements proper to operations in the rules of systems. Many assertions, then, could be found worthless; some could be found acceptable or at least defensible. The students saw that in the end reasonable people disagreed reasonably about these few reasonable propositions presumably for reasons of background,

purposes, temperament, or context. This was the pluralism they saw as relativism, and as one said, "I saw that if I was going to believe in anything, it [believing] had to come from me." Such a Commitment (we used the upper case c) was clearly far distant from earlier commitments in unquestioned, "given" rightness.

The distance indeed may be too great to traverse in one leap of the mind. If one has been thinking in simple terms, this order of complexity first appears as disorder. As the students' vision of Authority's ignorance and pluralism expanded, they saw, beyond the shrinking borders of the world of right and wrong, now seemingly limited to arithmetic and murder, individualistic chaos. Some felt resentful, betrayed, most saw a total freedom: "Where they don't know, everybody has a right to their (sic) own opinion." The assumptions behind this vision turned out to be that in this realm every opinion was equally right. At least no one had a right to call it wrong.

This restructuring of the dual world of right versus wrong into the double-dual worlds of right-wrong versus anything-goes extends religious tolerance amiably into epistemology, limits the domain of authority, and enables the dormitory to sleep in peace at 3 a.m. For the teacher of values it raises terror in the heart and a wonderous yearning for a principle that resides unwavering in the Absolute. (The legitimacy of faith in an Absolute is not in question here; what is at stake is our willingness to see ourselves in the context of others who believe in other Absolutes or none at all.)

Perhaps it is our apprehension that causes us to join the students in their confusion. Ideally we would do as we usually do in other areas—accept the students' global misperception as a first step and lead them on into the discovery that all opinions are by no means equally "right," that knowledge is qualitative, and that the existence of a plurality of acceptable theories is not quite total chaos. In the area of values, however, —what is it? Do we panic? I have yet to see made explicit in the literature the distinction our students learned to make between personalistic license and disciplined relativism. Both are commonly subsumed under the label "relativism." As a consequence disciplined relativistic thought is labeled "unprincipled," "without basis for choice or judgment among views," etc. Do we, like the students, find it difficult to hold both principles *and* contexts in mind at the same time? What then is left? A new absolutism of principles? If so, principles must be accorded philosophical priority over the human beings, human events and human contexts from which they have been so laboriously derived.

While I have never found two matching definitions of the concept of relativism, we can, I think, separate out the "When no one knows, anything goes" notion. Necessary step as it may be toward grappling with a pluralistic world, there is nothing relative about it. In its structure an opinion need be relative to nothing—fact, coherence, principle or context—except to the person who "has" it. It is an all-or-none extension of dualism. A proper label would help. We used the label Multiplicity, a hopeless term borrowed from Henry Adams who had better uses for it. Would Personalism do? Or would that dilute the meaning of Personal in reference to Commitments to be made later from within the person as affirmations in a relativistic world?

Whatever the term, if the distinction is clear in our minds, we can allow our students their experiment with atomistic freedom, holding our breath the while. Then we can be there, when they meet defeat, to support them in their realization of humankinds' real predicament.

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Syracuse University

Liberal Arts Clusters

While Syracuse University does not require its students to enroll in values or ethics courses, many of its undergraduates do gain an understanding of such issues in programs and courses which are implicitly values-oriented. This is especially true in the clusters component of the College of Arts and Sciences' Liberal Arts Core, according to Michael Flusche, associate dean.

Implemented in fall 1979, the Liberal Arts Core provides coherence and integration in the curriculum offerings, says Flusche. The core's three parts are basic skills requirements in expository writing and a foreign language or mathematics; continuing skills requirements in expository writing and mathematics, a foreign language, or computer use; and clusters requirements in the college's divisions of humanities, social sciences, and natural sciences and mathematics. All undergraduates in the College of Arts and Sciences and the School of Public Communication must complete the Liberal Arts Core. Students in the schools of social work and education complete a slightly modified version of the core.

Students fulfill the clusters requirement by taking a four course topical sequence in each of the three divisions. The university encourages students to complete the clusters, which provide introductions to various areas of study, in their first two years. Each division provides a number of clusters on various themes.

Humanities Clusters

The Humanities Division, according to the undergraduate catalog, "encompasses the history and criticism of creative works in literature, art, and music, and the examination of fundamental questions arising in the search for values, knowledge, purpose, and meaning." Flusche emphasizes that the humanities clusters, as is the case with those in the other two divisions, need not explicitly address values topics although values-oriented issues are discussed in many courses. During the 1981–82 academic year the humanities clusters include American Culture: Art, Literature, and Religion; Classical Foundations; Human Values in Non-Western Cultures; Medieval to Renaissance; and On Human Nature.

Human Values in Non-Western Cultures and On Human Nature are two humanities clusters which focus specifically on values. In the former cluster students compare cultures and values in the non-western world. This cluster's purposes are to provide information on the values of other cultures, without passing judgment, and to compare and contrast these values with those of western culture, accord-

ing to Richard Pilgrim, associate professor of religion and coordinator and developer of the cluster. The cluster begins with a foundational course titled Human Values in Cross-Cultural Perspectives. Students next choose two courses focusing on Asia, Africa, or the Americas. For example, from the Asia courses a student could select Indian Literature in Translation, which focuses on human values as expressed in Indian Literature, and Philosophies and Religions in China, which examines Chinese perspectives on nature, society, and the universe. Students complete this cluster by enrolling in Non-Western World Views, Folklore, or Geography of Religion.

On Human Nature is one of the most popular humanities clusters, according to Flusche. He speculates that its popularity reflects the current concerns of undergraduates across the country who are trying to understand themselves as human beings. Flusche characterizes this cluster as demanding and says it does not encourage introspection but rather tough inspection of the theories of human nature. The foundation course, Human Nature, is an introduction to philosophy. Students follow this class with such courses as Literature and Freedom, Religious Views of Human Nature, Plato's *Republic*, and Dostoevsky and Tolstoy.

Social Sciences Clusters

In the social sciences clusters students investigate societies and human behavior including the "development and testing of explanatory systems and concepts, and the study of cultures and civilizations." Current clusters include American Ethnic Groups, Comparative Public Policy, Cultural Changes and Conflict, Third World Modernization, and Values in Politics and Society. The latter cluster is the most values-oriented sequence in the division. According to Fred Frohock, professor of political science and developer of this cluster, Values in Politics and Society explores various attempts to state, describe, and justify ideas of morality and social justice. Special values, he says, are not endorsed; rather, rival value theories are examined. Students in this cluster choose three of the following courses: Introduction to Political Theory, Napoleon to the Present, Europe 1871–1914, and Medieval and Renaissance Europe. Their final cluster course is Foundations of Political Thought, taught by Frohock. This culminating course focuses on such political philosophers as Plato, Aristotle, Machiavelli, and Hobbes.

In the social sciences cluster, Issues in Third World Modernization, students examine the ways in which modernization changes society and culture. To understand this process, students study the organizations, institutions, cultures, and values inherent in human societies. The cluster begins with People and Cultures of the World, an overview of various societies in the non-western world, and Cross-National Issues, an examination of such topics as women, cities, and equality in Asia, Latin America, and Western Europe. The third course in the cluster can be chosen from a number of anthropology courses which examine the peoples and cultures of sub-Saharan Africa, South Asia, North and South America, and the Caribbean. The final course, Political Modernization, reviews the interrelationships between economic, social, and political factors in third world societies.

Natural Sciences and Mathematics Clusters

Flusche notes that there are fewer clusters available in the division of natural sciences and mathematics than in the other two divisions, because it is difficult to develop integrated themes in this area. Current offerings include Biological Basis of Human Behavior, Scientific Method: Uses and Abuses, and Two Scientific Revolutions.

The Scientific Method cluster employs a case histories approach to help students "understand the value of the precepts of scientific method by seeing the consequences of their violation." Students complete a sequence of six to eight credits in chemistry, biology, physics, or geology and conclude this cluster with The Scientific Method and Science and Pseudo Science. The former course, offered by the department of physics, focuses on the development of scientific methodology and the role of mathematics in science. Science and Pseudo Science, a philosophy course, explores ideas outside the scientific establishment such as UFOs, astrology, and the Bermuda Triangle.

The college is currently developing four more clusters for the natural sciences and mathematics division, says Flusche. Each of these will focus on science and technology and contain a strong values component. While the four clusters will have similar structures, each will draw on a different discipline (chemisty, biology, physics, or geology). Students in a Science and Technology cluster will be required to complete two introductory courses in their science focus, a course examining the analytical conceptions of technology as seen from the perspectives of an engineer, and a course exploring the social impacts and dimensions of the discipline. The third course will examine the values judgments made by scientists in assigning solutions to technical problems. Social scientists and faculty members from the appropriate discipline will team teach the final course. The chemistry and biology Science and Technology clusters will be offered for the first time in fall 1982, and the physics and geology clusters will be available in fall 1983.

According to Flusche, advisers encourage students to choose complementary clusters in order to strengthen the coherence of the Liberal Arts Core. Thus, a student pursuing the humanities cluster, the Nature of Language, would be encouraged to take the social sciences and natural sciences and mathematics clusters on Cultural Change and Conflict and Biological Basis of Human Behavior, as well as courses in a non-western language or formal logic and linguistic systems. Flusche notes that the clusters have been successful in increasing the visibility of various disciplines. This has occured in the areas of medieval and Renaissance literature, history, and art and ancient Greek and Roman cultures, which are studied in the popular Classical Foundations and Medieval to Renaissance clusters.

In addition to the Liberal Arts Core clusters which contain values components, Flusche emphasizes that Syracuse University also offers upper division elective courses which focus on values. These include such courses as Contemporary Ethics, Ethics and Politics, Biology and Human Values, and Justice and Morality.

Flusche contends that students at Syracuse University often take learning about values for granted. He believes this is the result of a curriculum format which does not focus on values, but rather incorporates values into the

system. Says Flusche, "This system introduces students to the humanities and sciences while indirectly reflecting on the realms addressed by philosophy and religion." *P.B.*

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Alverno College

Values Throughout the Curriculum

Alverno College's commitment to the teaching of values stems in part from its Catholic heritage, says Margaret Earley, professor of religious studies and coordinator of the valuing division. She explains that the college originally educated the sisters of a teaching order, who tended to regard their education as a "mission" or "calling" which required their firm understanding of both personal and institutional value systems. Although the college now offers a liberal arts education to approximately 1,400 women, its administrators have purposely retained the belief that the study of values should constitute a prominent and important part of an Alverno student's education.

Acting on this belief, college administrators and faculty members included "valuing," or the process of using values in making decisions and critical judgments, in the list of eight competence areas which they developed while revising the curriculum in the early 1970s. Other competence areas include skills such as "communications," "aesthetic response," and "problem solving." Although the competence areas exist for administrative purposes as separate academic departments, they are taught as components of traditional disciplinary courses. This approach reflects the college's belief that normative value issues should arise from disciplinary course material as integral considerations rather than as external, isolated topics, says Earley. The competence areas each consist of six sequential pedagogic levels, and students must complete the first four levels of each competence area. After completing these 32 levels, students take two more upper levels in three competence areas specifically required by their major. The competence area called "valuing" must be completed on all six levels by students majoring in nursing, the humanities, or teacher education.

Levels of Valuing

A student begins her study of the role of values in making decisions at level one, which aims to increase her awareness of her own professed values, the values implied by her actions, the values of her classmates, and the values inherent in a field of study. These values frequently conflict with one another, and at level one professors often use this conflict to introduce students to the values and methodologies of various disciplines. For example, in one introductory sociology course the professor uses his students' debates about values to demonstrate how sociologists think in terms of social structures and systems rather than isolated assumptions. First, he asks his students to discuss a current social issue and examine the values implicit in their arguments. He then shows the students where they have made individualistic assumptions that could generate unintended social consequences. By asking students to use their own values, in addition to facts, as arguments in a debate, the professor can help students recognize the importance of organizing their values into a framework, or system. Once students have done this, they can begin to think "sociologically." Students can also use discussions about values to improve their writing, one English professor has found. In one introductory writing class, students compare their own definitions of abstract values such as "honesty," "generosity," and "loyalty" with their classmates' definitions. The discussion enhances students' awareness of the important role "concreteness" and "audience" should play in their writing.

Once students have identified their values and the roles values play in making decisions, they being at levels two and three to investigate and analyze the values found in their course readings. Level two focuses on value issues in literary, artistic, historical, philosophical, and religious works, while level three examines value issues in science and technology. At both levels, the student continues to compare her sense of her own values with the different value systems she encounters. Frequently, she makes these comparisons and strengthens her understanding of her values by keeping a journal in which she describes the values she notices in day-to-day experiences.

At levels two and three, the integration of values considerations into humanities and science classes affects both the students' learning processes and the professors' teaching approaches. For example, in one drawing class the students use their preliminary drawings to explore how values can be expressed through artistic techniques. While learning drawing techniques, students also attempt to identify at least three values they see consistently reflected by their composition, choice of materials, and subjects. This approach to drawing asks students to see connections between aesthetic expression and moral beliefs and to think about the purposes of art. Values considerations can also shape students' learning in a religion class. One professor of religion comments that when students study the professed and implied values of religious expressions such as a window from Chartres Cathedral or a Hindu text, they can see some common origins of faith, rather than a clash of doctrines, in different religions.

While the humanities courses usually ask students to infer values from established texts, the science courses tend to use current events or student discussions as the subject matter for values study. For example, in the first weeks of a year-long organic chemisty course, the students read news stories or advertisements related to organic chemistry. From their reading, students discover inherent value frameworks and begin to discuss the social effects of organic chemistry. Later in the course, students write a research report on the history of a single industrial application of organic chemistry. These projects increase the students' awareness of how science and technology can affect the formation of a society's values.

After developing their skills of value inference and analysis at level two and three, students begin to use these skills in solving problems. Level four asks students to use values as methods for addressing issues raised by their coursework. One psychology course asks students to read articles on ethics and research from *American Psychologist* and to respond to questions such as: "Assume there are no ethical restraints on human subject research, and then look at your research goals. How would the experiment differ?" Students in this course also design and conduct model experiments which help them discover how values can determine the boundaries of a discipline. The use of values in making decisions also helps students grasp philosophical concepts. One philosophy professor asks these students to describe two or three major decisions they will probably make within a few months. After several weeks of discussion, students compare the arguments for their decisions with how they believe the philosophers they are studying would argue. This exercise demands that students use both their own values and philosophical arguments to construct bases for decisions.

The ability to use values in solving problems aids students who continue their work with values on levels five and six. Because these students have declared a major, they can apply their study of values to hypothetical occupational situations they could encounter. Level five focuses on the application of values in intercultural situations, while level six asks students to synthesize their own value decisions, goals, and actions in relation to a value issue in their chosen field. Many students working with values at levels five and six are employed as interns or volunteers at organizations related to their interests, such as community centers, hospitals, schools, or churches. Thus, they often experience off-campus value dilemmas that offer them a chance to use the reasoning skills they acquire in class.

Student Assessment

Students' progress through six levels is frequently assessed by the faculty in the valuing division. Earley explains that faculty members recognize, however, the difficulties involved in objectively assessing a student's grasp of an analytical procedure such as valuing. Consequently, they use four different kinds of assessment methods: valuing journals, oral interviews, written analyses, and simulation exercises. Assessment methods vary according to the student's major and current level. Assessors are careful, says Earley, to follow certain college guidelines about assessment. Each assessor specifies his or her assessment criteria and publicizes them before testing a student. In addition, students always receive individual feedback and the judgment of more than one assessor. These guidelines help diminish the subjectivity of an assessment, says Earley.

Earley explains that the college's approach to teaching and assessing the process of making value-laden decisions is still being refined and expanded. The college has now reached the point where values have become, in one form or another, an explicit part of every disciplinary offering. According to Earley, faculty members and administrators are currently debating whether they should introduce the study of traditional moral and ethical systems into the required valuing components. They are also considering increasing the level six emphasis on the relation of values to professional responsibility. Whether these changes are made or not, says Earley, the college will continue to require "valuing" as one of the eight competence areas. Earley believes the valuing division benefits students, who very often describe "valuing" as the competence area they found most significant. *K.M.*

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University of Maryland

The Center for Philosophy and Public Policy

The Center for Philosophy and Public Policy at the University of Maryland houses eight philosophers who do research, issue publications, and develop teaching materials on values and concepts that underlie public policy. Established in 1976, the center began when the philosophy department received support from the National Endowment for the Humanities to investigate conceptual and normative public policy issues. In addition to federal and foundation funding, the center now receives approximately 50 percent of its support from the University of Maryland, says Henry Shue, acting director of the center. In exchange for this support, the center philosophers each teach at least one interdepartmental course per semester at the university.

These courses usually stem from a current research project of a center philosopher, Shue explains. Research at the center includes studies on a variety of public policy concerns. For example, one center philosopher is studying energy policies. Another is comparing conscription with a volunteer army, and examining the effect of each on women and minorities. One philosopher is studying theories on the value of nature and using them to develop an environmental policy for dealing with endangered species, while another is studying airborne health hazards such as acid rain. The center staff also plans to do a project on migration which would examine the nature of our obligations or responsibilities to share our resources with the rest of the world. Currently, the center staff is exploring the general area of "risk." Shue believes that a thorough analysis of the various types, degrees, and victims of risk will help us explain some ethical or philosophical inconsistencies in our public policy. For example, Shue asks why public policy-makers will usually allow money to be spent on rescuing victims of a coal-mining accident, but will not always finance comprehensive and preventive safety measures. An analysis of "risk" and our psychological responses to it may help explain such variance in public policy, says Shue.

The center staff works concurrently on research projects and curriculum development. If a research project pro-

duces a particularly successful course, says Shue, the center staff designs a "model syllabus" which it makes available to professors at other institutions. These syllabi include week-by-week descriptions of course readings, topics, approaches, and suggested paper topics and exam questions. Before publication, each model syllabus receives written reviews from professors around the country familiar with the course topic.

Model Syllabi

So far, the center has published two model syllabi and will publish four more in January 1982. The two published syllabi are titled Distributive Justice and Public Policy and Hunger and Affluence. The former examines three theories of distributive justice; gives brief consideration to the views of Karl Marx; and focuses on the areas of income distribution, environmental degradation, and health services. During the first five weeks of this model course, students read John Stuart Mill's *Utilitarianism*, John Rawl's *A Theory of Justice*, Robert Nozick's *Anarchy, State and Utopia*, and Karl Marx's *Critique of the Gotha Programme*. These theories of justice offer different perspectives on the subsequent topics of the course.

In addition to studying these theories, however, students read works that provide practical information on particular issues. For example, students study Census Bureau data for the unit on income distribution. This helps them answer essay questions such as "Discuss the adequacy of present U.S. income statistics from the point of view of two of the theories of distributive justice studies. If you could design an improved data collection system, what additional information would you seek, from whom, and why?" These kinds of questions require students to assess throughout the course unit transfer or social welfare programs and the plausibility and completeness of various economic theories. Each course unit requires students to assess such aspects of existing public policy.

The course unit on environmental degradation asks students to consider aesthetic, moral, and utilitarian arguments for protecting the environment. It also focuses on the distributive aspects of environmental policy by asking students to discuss, for example, how unborn generations affect decisions about energy use and how stringent environmental protection standards may be contrary to the stated preferences of needy citizens. Similar problematic questions about distribution policies arise in the last weeks of the course, when students discuss methods of defining, distributing, and financing health services.

Distributive theories appear in different forms in the other published syllabus, Hunger and Affluence. This model course aims to reveal to students the role of ethical and conceptual reasoning in public policy decisions by asking them to discuss analytically "the obligation of the affluent to the hungry." The course syllabus describes 12 course units from which a professor can select a manageable number.

Each course unit deliberately combines factual and moral issues in order to emphasize the role of ethics in public policy formation. The course begins by presenting factual accounts of world food distribution and policies, although the readings of unit 1 stress that disagreements about world food policies usually reflect different moral, rather than practical, judgments of policy-makers and institutions. Other units use Albert Camus' *The Plague* as a focus for discussion of food distribution, examine ecological limits on increases in food production, evaluate hypotheses on possible connections between over-population and food shortages, present two contrasting interpretations of a utilitarian perspective on world food distribution, and assess the arguments for and against foreign aid programs.

Unpublished Models

The unpublished syllabi also combine ethical and practical issues. Two of the model courses, Ethics and Energy and Environmental Ethics, focus on the use of ethical considerations in the development of environmental and energy policy. In Environmental Ethics, students learn political and economic theories while examining topics such as the various economic and social costs of using the natural environment, the conflict between individual and public interests, the problems inherent in viewing the environment as a "commons," and the environmental decisions of courts. The model course, Human Rights and U.S. Foreign Policy, approaches its topic with readings and discussions on the complexities of any concept of "natural rights;" the extent to which human rights should restrain the foreign policy of the United States or any other nation; the United States' concept of national security; and specific studies of Iran under the Shah's rule, famine in Asia, developments in the Phillipines, and the issue of sovereignty in South Africa.

The final model course, Ethics and the Legal Profession, is being designed to fill the need of law schools for an intellectually demanding course on professional and ethical responsibility in the legal profession, says Shue. Although developed specifically for law schools, the course can also introduce undergraduates to topics such as client loyalty; the relationship between lawyers, clients, and the public; the nature of the adversary system; and legal services for the indigent. The course emphasizes the philosophical implications of law rather than codes of conduct such as the ABA Code of Professional Responsibility.

Shue characterizes the center's model courses as "difficult and very specific." He adds that all of these model courses reflect the center's approach to the study of values and public policy. He explains that the center staff dislikes the term "applied ethics" because it can create the misleading impression that philosophers apply, or "paste on," ethical guidelines to endeavors that may or may not need them. Thus, instead of attempting to "apply" ethical frameworks to every aspect of public policy, the center philosophers investigate ethical issues that surface unavoidably from their research of specific policy problems. According to Shue, they also hope that the courses which result from this research will support their belief that the study of ethics is especially relevant to public policy when it encourages or guides responsible, thoroughly-considered policy decisions. *K.M.*

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Rollins College

Decision Making and Evaluation

Believing that decision making and evaluation skills are as important to the liberal arts graduate as the ability to use mathematical symbols or communicate effectively, Rollins College includes a values course as part of the intellectual skills component in the school's general education requirements. Says Hoyt Edge, professor of philosophy: "Given that all of us are constantly confronted by value questions in our complex world, the liberal arts graduate ought to have the skill to confront these problems and make good decisions."

In revising the general education requirements in 1978, the College Curriculum Committee reviewed the objectives of a liberal arts education and included, in addition to the intellectual skills component, cognitive and affective components. The former includes courses designed to provide students with knowledge of western society's development, contemporary American society, other cultures, and the natural world, while the latter features courses created to increase student awareness and understanding of literature and the expressive arts.

Additional courses in the intellectual skills component include those which focus on written communication, foreign languages, and quantitative reasoning. While students may demonstrate proficiency in some of these areas and thus satisfy the requirements without taking any courses, they must enroll in writing reinforcement and decision making and evaluation courses. Decision making is classified as a skill requirement rather than a knowledge requirement because the committee believed that it is a process that can be learned and evaluated. This determination, according to Edge, affected the methods used by Rollins to implement the requirement and to teach its students about values. "Having knowledge about theories of values, or even knowing what your values are, is simply not adequate," he says. "One must be able to make value decisions concerning a whole range of values—not just moral values— even in situtations where the different values conflict. What this assumes is that there is a rational procedure for decision making."

The committee determined that if there is such a procedure, then it ought to apply to all disciplines. Three years earlier the college had implemented a writing reinforcement requirement on the theory that writing is a skill that can be taught and emphasized by faculty members from all departments. Using this "writing across the curriculum" approach to providing their students with decision making skills, the college decided to redesign a variety of courses in such a way as to make them means for improving students' ability to make value judgments.

Faculty Seminar/Workshops

While most of the general education requirements were implemented in fall 1978, the college deferred the evaluation requirement until fall 1980 in order to ensure that a number of courses from a wide range of departments could be redesigned to satisfy the requirement. The committee asked Bruce Wavell, chairperson of the department of philosophy and religion, to direct a seminar/ workshop for faculty members interested in modifying their courses. With a grant from the President's Academic Enrichment Fund, Wavell, assisted by Edge, directed the first workshop in summer 1979. Five faculty members received $1,000 stipends to participate in the three-week workshop. Representing the departments of theatre arts, economics, business administration, political science, and sociology, the participants were chosen by the directors from a group of ten applicants. In selecting participants, the directors examined the course each applicant wanted to modify in order to determine the number of students regularly taking the course, the degree to which the course could be modified, and its current status as a required course. The directors did not want the values requirement to compete with other requirements.

In preparation for conducting the first workshop, Wavell wrote *The Teaching of Values in the Liberal Arts*, which covers such topics as values as educational objectives, value theory, and instructional methods for teaching value reinforcement courses. During the workshop the participants read materials on values theory and teaching, discussed their reactions to these materials, studied practical examples of decision making and evaluating, and designed ways to introduce values emphases in their courses.

The directors introduced the participants to the Guided Design technique as one approach to teaching values. "Because we believed that decision making skills ought to be a component of traditional courses in various fields, our concern with reduction in content was quite great," says Edge. "Guided Design is a technique which focuses on the decision making process while still requiring an understanding of the appropriate content of the course." According to Jack Lane, professor of history, "It is built on the dual concept that all real learning is problem-solving and that all students learn better when they are in groups talking with each other. In this method the teacher assumes the role of an expert and facilitator rather than that of the traditional dispenser of knowledge." The decision making steps in Guided Design include gathering information; identifying the problem; stating the basic objective or goal; stating the constraints, assumptions, and facts; generating possible solutions; evaluating and making a decision; analyzing and synthesizing the elements of possible solutions; evaluating the solution; reporting the results and making recommendations; implementing the decision; and checking the results.

Wavell and Edge discovered that despite the faculty vote in favor of the new general education requirements, there were some misunderstandings of the values requirement. Faculty members objected to what they presumed would be courses which dictated how to be moral. Participants learned that the department of philosophy and religion was not trying to dictate what should be taught. Edge characterizes the workshops as excellent faculty development opportunities. He notes that the participants were not always in agreement with each other or the directors but enjoyed the opportunity to gather in an atmosphere of respect, challenge their colleagues on fundamental issues, and gain a new perspective on other disciplines. Twenty-five faculty members have participated in the seminar/ workshops, which were also conducted in the summers of 1980 and 1981.

Modified Courses

Each workshop participant redesigned one of his or her courses so that it would satisfy the values requirement as stated in the college catalog: "the object . . . is to improve the students' ability to make rational value judgments, especially judgments involving conflicts between moral, aesthetic, intellectual, monetary, and pragmatic values." As a result of the faculty workshops, students can fulfill the requirement with such courses as Feminist Drama, Management Organization Theory, and Statistics for the Social Sciences. The most successful courses, according to Edge, are those which employ some form of the Guided Design technique.

For example, students enrolled in a history course on the Reformation examine not only the causes and consequences of that period but also evaluate various explanations for events in the Reformation. They learn to analyze and evaluate historical materials by exploring such questions as, "Why did Luther break with the Church of Rome?" and, "What was the main significance of the Reformation?" In answering the first question, students meet in groups to discuss the procedures for finding an answer, determine what information is needed, assign who will collect this information, list plausible interpretations for Luther's behavior, prepare their own papers on one of these interpretations, establish criteria for evaluating each other's papers and evaluate them, and present and defend to the class the group consensus on Luther's behavior. The groups also compare the values of medieval society with those implicit in Luther's theology and in contemporary American society.

In Introduction to Literature: Science Fiction, students read Ursula LeGuin's *The Dispossessed* and write papers on which of the two societies described in the book they would like to live in and why. To prepare for this assignment, the students must decide the relative importance of sex, marriage, family life, money, independence, and employment. Other assignments stressed literary and aesthetic values and employed the alternative futures and values systems presented in science fiction as opportunities to discuss decision making conflicts.

Edge views the modified courses as opportunities for the process of education to become as fundamental as the content. "The values component forces instructors to look at this process," he says. "The over emphasis on content is counterproductive. We want to produce liberal arts graduates who can continue to solve problems and find answers in whatever they are learning. The decision making and evaluation processes change students into more active learners."

The ideal situation for Rollins, says Edge, would be one in which the decision making and evaluation requirement could be removed and all courses would naturally include decision making exercises. In seeking outside funding for future faculty seminar/workshops, the college also is examining the possibility of offering workshops to all staff members. "The basic idea," says Edge, "is if Rollins is committed to the fact that there is a decison making process with skills which can be learned, then this process ought to be applied to the problems of the college community." While the details for this project still are being discussed, Edge speculates that decisions on such issues as Greek organizations, attitudes toward secretarial staff, and scholarships will be made by the entire community. By having everyone involved, students will be able to practice decision making skills in real life situations. *P.B.*

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Siena Heights College

Moral Development in Values Courses

The religious studies department of Siena Heights College offers three sequential courses on values that aim to increase students' understanding of how different value systems can shape or influence individual, institutional, ideological, and theological beliefs and actions. The three-course sequence evolved from one course taught in 1975 that reflected the religious studies department's decision to help students clarify their personal values, images of God, and consciousness of social responsibility. These goals proved too ambitious for one course, however, so they were loosely divided among the current three courses, explains Donna Kustusch, chairperson of religious studies.

The first course of the sequence, Values I, can fulfill one required component of the humanities division's core curriculum. Humanities students benefit from Values I because it helps them uncover the value biases, or preconceived value systems, they have when they begin introductory humanities courses, says Kustusch. She believes that once students understand their value biases, they can begin to reflect critically on their own experiences and actions. This reflection in turn enhances students' ability to analyze and evaluate the experiences and actions of others. Thus, Kustusch views Values I as a course in which students begin their progress toward a consciousness of social responsibility by first developing a consciousness of their own values.

Combining Theory and Practice

Students develop this consciousness in Values I by keeping a journal, assuming roles in case studies of moral dilemmas, exploring childhood images of God, gaining practical experience that clarifies a values issue, and studying the moral development theories of Lawrence Kohlberg, James Fowler, and B.F. Skinner. The course work of Values I emphasizes the importance of active experience in developing students' reflective abilities, says Kustusch. For example, when discussing a moral problem such as the treatment of a severely ill stroke victim, students act the roles of the doctor, patient, relative, or other people involved in the problem. Although students sometimes find such role-playing difficult, says Kustusch, the contrast between their personal response to a problem and the response dictated by their assumed role helps them see how different values affect decisions and actions.

Students in Values I also participate in active exercises that help them retrieve and explore their childhood, adolescent, and current images of God. In one exercise students draw what they remember of a childhood experience which usually involved some kind of disobedience. With the help of the drawing exercise, students discern their past and present conceptions of God. Then, they examine the origins of theological symbols and images and discuss the distinctions between literal and figurative interpretations of them.

An emphasis on active experience also appears in the final project of the course, which often includes some kind of interaction with a social services organization. The scope of the final project depends on a student's grade contract which the professor and student design in the beginning of the course. Contracting for a desired grade lets a student set his or her own goals for the course and also encourages a continuous dialogue with the professor. Students who sign a contract for a "B" agree to work on an experiential project related to a specific value issue, while students who want to receive an "A" complete a project and report on supplemental research materials. One student used his final project to test his hypothesis that counselors of juvenile delinquents frequently adopt the fears, aggressiveness, or hostility of the delinquents themselves, and thereby decrease the effectiveness of their work. In an effort to verify his theory, the student visited correctional institutions and interviewed counselors of juvenile delinquents. This kind of project allows students to encounter actual situations in which values affect behavior.

Once students understand the possible roots and consequences of personal values, they begin in Values II to "develop an analytical frame of reference," says Kustusch. This frame of reference includes an understanding of values underlying institutions, ideologies, and theologies. The most important learning experiences of Values II occur during weekend workshops, according to Kustusch. The first few workshops introduce students to institutional value systems by asking them to design an "ideal institution," with "institution" broadly defined to encompass churches, families, schools, or businesses. Once the students have determined their ideal institutional values, they play a simulation game called "starpower." This game separates students into three economic groups: wealthy, middle-class, and poor, and its rules favor the wealthy group. Because students do not know initially that the game allows only certain groups to win or gain power, they unwittingly expose some real, rather than ideal, motives and behavior which include selfishness, aggression, and anger. Kustusch claims that when students actually experience the game's manipulation of their "ideal" values they begin to think about the effects of systems, rules, and social structures on individual values. In other words, they being to develop an analytical frame of reference. In subsequent workshops, students expand this frame of reference to include conservative, liberal, and radical ideological and theological values.

An analysis of value systems appears in the final papers required in Values II. In these papers students discuss a moral issue such as artifical insemination or the rights and obligations of families. At the end of Values II, students begin to discuss the responses of Christianity to moral issues.

This discussion continues throughout Values III, which asks students to define the nature and scope of Christian commitment. They do this by examining specific topics such as justice, power, or peace from a conservative, liberal, and radical Christian viewpoint. In addition to discussing Christian commitment, students spend several days in a major city observing people who demonstrate such commitment in their work. This year the class will go to Chicago and visit different organizations devoted to helping needy citizens. These trips support the students' theoretical discussions of commitment with eye-opening experiences, says Kustusch.

Kustusch adds that the values sequence as a whole seems to accomplish its goals. The religious studies department uses interviews with students and written responses to questionnaires to evaluate the development of moral consciousness in its students. So far, students have said that their confidence in approaching moral issues has increased because of the values courses. Consequently, the religious studies department remains committed to its developmental and experiential approach to values educations. *K.M.*

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The Ohio State University

Ethical Concerns and the Helping Professions

Students, educators, and professionals are able to explore ethical issues which arise in the helping professions under the auspices of the Commission on Interprofessional Education and Practice at Ohio State University (OSU). The commission was founded in 1973 to help persons preparing for or pursuing careers in education, the ministry, law, medicine, nursing, social work, or allied health professions to collaboratively address ethical issues common to the professions, changing societal values, and the interprofessional delivery of services, according to Mary Janata, program director.

The commission's activities are the responsibility of its board, which includes representatives of OSU's schools of allied medical professions and nursing and colleges of education, law, medicine, and social work; the Methodist Theological School of Ohio; Pontifical College Josephinum; Trinity Lutheran Seminary; and the state nurses, bar, psychological, and medical associations. Current programs include interprofessional courses, continuing education conferences, and student and faculty member conferences.

According to Luverne L. Cunningham, chairperson of the board and Novice G. Fawcett Professor of Educational Administration, the commission's principal goal is to re-

cognize the opportunity professionals have to work together and have an impact on individuals and society. "Many of the problems and issues facing professionals are sufficiently complex that they transcend the competencies of any one profession," says Janata. She cites the example of euthanasia, which involves not only medical concerns, but also theological, legal, family, and educational issues. Other situations encountered by all the professions are teenage pregnancies, terminal illnesses, and drug and alcohol addiction. "These problems are not the property of a single profession," says Janata. "To act upon them in an intelligent manner requires perspectives that cross a number of professions."

Interprofessional Courses

The commission offers four elective courses which address the ethical concerns of the professions. Enrollments in each class average about 75 students each quarter and are balanced so that each profession is equally represented. All courses are team-taught by faculty members from each of the seven professions. These faculty members attend all class sessions throughout the course term. The courses are Changing Societal Values and the Professions, Ethical Issues Common to the Helping Professions, Interprofessional Care, and Interprofessional Seminar in Clinical Settings. "The courses aid in the development and refinement of the preprofessional," says Cunningham. "Students confront values questions and dilemmas in a rigorous setting and are exposed to the normative ethics of other professions."

Students in Changing Societal Values in the Professions consider how values affect society and the roles of professionals in that society. Faculty presentations cover such topics as values clarification and development, individual freedom, social justice, and institutional power and the professions. In small interprofessional groups students discuss informed consent, the right to live and die, freedom of religious practice, changing family structures, and governmental control and the professions. Course objectives include the ability to compare value concepts and theories, identify changing values, and analyze conflicting values between and among professionals, clients, institutions, and society.

The focus of the Seminar on Ethical Issues Common to the Helping Professions is on the ethical problems encountered in a complex technological society. These include an examination of ethical decision making, professional accountability, and privacy and confidentiality. Students meet both in professional and interprofessional groups to explore these issues and discuss how professionals can work together in defining solutions.

In the Seminar on Interprofessional Care, faculty members present actual clinical cases which are analyzed by interprofessional student groups which design treatment plans for each case. These plans are developed for actual patients in the Interprofessional Seminar in Clinical Settings. Students in this course observe and work under supervision at Dodd Hall, the rehabilitation facility at the OSU Hospitals. Their clinical experience is conducted in the pain, stroke and head injuries, and spinal cord injuries units. Students observe the hospital's interprofessional staff team, design interprofessional treatment plans, and particiapte in carrying out these plans.

They work with patients who are modifying their lifestyles to link behavior and its consequences, to set goals, and to refocus personal perceptions. During the term students develop an understanding of interprofessional teamwork and its delivery and assessment.

In addition to the courses, the commission and the Department of Medicine in the College of Medicine sponsor Medical Ethics Rounds for medical students and the university hospital interns and residents. These sessions are conducted by faculty members and practitioners from various professions. Topics center on the problems caused by advanced medical technology and focus on ethical issues in genetic counseling, death and dying, and organ transplantation.

"The courses help students understand how to engage in ethical decision making," says Janata. "They do not cover just the ethics of the professions. Rather they are interested in the more broad ethical issues which affect all the professions—euthanasia, professional accountability, privacy and confidentiality." Janata comments that the courses are popular with both students and faculty members. "Students are excited by the opportunity to meet with peers in other professions," she says. "They also like having access to faculty members from other professions. Both students and faculty members say that their horizons are enlarged by the interprofessional approach."

Interprofessional Conferences

The enthusiasm of professionals working together to address common ethical concerns is carried over to the state-level interprofessional conferences cosponsored by the commission and state professional associations twice a year. Conferences have focused on genetic screening and counseling, professional and consumer rights, and gerontology. The latest conference, held in October 1981, was designed to help professionals deal with both their own stress and that of others. The keynote speaker was Herbert Benson, associate professor of medicine at the Harvard Medical Clinic and director of the Division of Behavioral Medicine and the Hypertension Section of Beth Israel Hospital in Boston, who spoke on "The Relaxation Response: Your Innate Asset for Combatting Stress" and "The Mind/Body Effect: An Approach to Understanding Stress." In interprofessional workshops, participants discussed such topics as stress in children and youth, executive stress and professional burnout, and stress and health.

"The workshop participants stayed together all day," says Janata, "in order to increase the opportunity for groups to talk across professional lines. The practitioners enjoy meeting together to discuss problems, and issues and develop ways of collaborative practice." The commission determined that the best number of participants for this type of conference is 300. Conference attendance has always reached this figure, according to Janata. She also notes that the commission was so excited about the success of the state-wide interprofessional conferences that duplicate conferences, featuring the same speakers, are held on campus the next day for students and faculty members.

The commission also sponsors conferences for the Commission Assembly, a state-wide group of the commission's counterparts at other Ohio schools and additional professional associations which share in the commission's concerns. According to Janata, the assembly conferences deal

with the interprofessional conference topics in greater depth. They also offer an excellent opportunity to disseminate the idea of interprofessional education for students and practitioners, she says.

The commission's dissemination efforts will increase as a result of a recent grant from the W.K. Kellogg Foundation "to help Ohio professional colleges and associations develop cooperative solutions for shared concerns facing their professions and society." Although plans have not been finalized, Janata says the commission anticipates developing more interprofessional courses for students and practitioners and promoting interprofessional courses and conferences at state, regional, and national levels.

"We are just beginning to recognize the importance of interprofessional learning," says Cunningham. "Everyone will have to develop a philosophy of lifelong learning which includes interprofessional continuing education.

"These programs allow people to think about their own attitudes and beliefs in a context in which everyone is seeking an answer. Values are considered and reevaluated. We hope to help students and practitioners become much stronger as individuals and professionals."

Janata and Cunningham agree that the commission is unique. "Our interest is in addressing ethical issues and values from an interprofessional approach," says Janata. "This is our special contribution." *P.B.*

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Additional Programs

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Values Committee — Faculty members, students, and staff members at Austin College participate in activities focusing on values questions under the sponsorship of the school's Values Committee. Formed in 1976, the committee attempts to provide the college community with a heightened awareness of values issues and opportunities for examination of value topics and the value implications of personal decisions, says Karen H. Nelson, chairperson of the Values Committee and associate professor of psychology. The committee sponsors values forums, discussions, and faculty retreats. Soundings, the committee's series of public gatherings, includes forums on topical issues, faculty presentations on value-related topics, panels on teaching and learning, and discussions related to guests on campus. For example, a panel on the attainment of professional identity examined choices made by professionals teaching at liberal arts colleges and how an identity is defined by discipline. Faculty members in the departments of economics and philosophy presented a forum titled "The Reagan Pie: Who Will Eat Crow?" Their discussions centered on the role of values in making decisions on national priorities and economic issues. Approximately 60 persons attend the Sounding programs, which are scheduled about once a month. The committee also sponsors faculty retreats each spring. Faculty members volunteer for the retreats which have included workshops on values in the disciplines and values in the teaching process. The 1979 and 1980 retreats attracted 50 participants and included overnight stays at local conference facilities. In 1981 the committee redesigned the program to provide four mini-retreats for fewer than 15 participants each. The topics planned for 1982 are measuring the quality of undergraduate education, providing global awareness, how to implement educational technology, and interactive teaching styles. According to Nelson, participants enjoy the opportunity to discuss intellectual issues in a relaxed, off-campus setting. A third program of the Values Committee is the "rapid response system" which they would like to establish so that the campus community can respond quickly to values issues. Following President Sadat's assassination, the committee arranged for public discussions of the event and announcement of scheduled television programs examining its implications. "All too often very volatile issues are raised with no systematic attempt to address them," says Nelson. "We need to develop a network of campus programs which can respond quickly to issues and conduct public forums." Nelson anticipates that the response system will be in place in spring 1982. The Values Committee will continue to "enhance participation in critical analysis of value questions," says Nelson. "The sense of community and intellectual climate have benefited from the efforts of the committee each year, and the Austin College community is more vital and cohesive because of it." *P.B.*
Karen H. Nelson, chairperson, Values Committee

Bentley College, Waltham, MA 02254

Values and Choices — One of the goals of the liberal arts program at Bentley College, an institution with an emphasis on business education, is "to give students the opportunity to explore and examine values, and to encourage them to fashion their own value system." As a result of funding from the National Endowment for the Humanities, the college formed a Humanities Committee to examine methods for improving its humanities and liberal arts programs. The committee, composed of faculty members from both the liberal arts and business departments, recommended the development of an interdisciplinary, team-taught course which focuses on values and links the liberal arts with the business curriculum. Bentley first offered the six-credit, two-semester course, Values and Choices, to 80 randomly-selected freshmen during the 1980-81 school year. "One of our goals," says David A. Fedo, associate undergraduate dean, "is to help students, who might not consider values and ethics in making business decisions, examine values and the impact of decisions and formulate values systems in a coherent manner." Faculty members representing the departments of English, philosophy, economics, management, and history taught the course the first year; this year faculty members from computer information systems, government, and accountancy joined the team. The five original faculty members designed the course's first semester around the themes of work, choices, and power. Students attend weekly lectures and small discussion groups conducted by one or more members of the faculty team. As students explore the work theme, they listen to lectures on work ethics, discrimination in the work place, and social mobility and read such books as Studs Terkel's *Working* and Rosabeth Moss Kanter's *Men and Women of the Corporation*. The freshmen prepare family geneologies listing work and jobs, and analyze their families' experiences in terms of the course content. In the course's personal choices and values section, students first consider as a class the choices involved in abortion and the draft and later break into small groups to conduct intensive studies of topics such as white collar crime, sexual harrassment, and divorce and its effects on children. The faculty members assist students in analyzing situations which demand decision making and in understanding the values which are associated with those decisions. In the third section on power, students learn about power relationships and the various responses to power. The second semester of Values and Choices explores concepts of the "good" society and the "good" person. Students read Plato's *The Republic* and Sir Thomas More's *Utopia* and participate in groups examining the societies of Renaissance Italy, 18th century England, 19th century America, or contemporary Cuba. Students learn how choices were made in these societies and how value systems were developed. During the 1981-82 academic year, 120 randomly-selected freshmen enrolled in Values and Choices. Student re-

action is quite favorable, according to Fedo, and the undergraduates enjoy having a less formal class which also demands their participation. Says John T. Nichol, vice president for academic affairs, "Values and Choices helps students see that formulating values and determining choices is an intellectual and ethical process, and that at the core of any professional must be a broadly educated, responsible human being." *P.B.*

David A. Fedo, associate undergraduate dean

College of Holy Cross, Worcester, MA 01610

Interdisciplinary Studies Program — Students at the College of Holy Cross are able to enroll in sequences of courses from the Interdisciplinary Studies Program (ISP) which provide integrated learning experiences. The sequences consist of two or more courses from different departments which relate to a common theme such as Modern Latin America, Ancient Origins of Western Tradition, and Culture and Community in Early America. One of the goals of the ISP, according to Richard Matlak, director of ISP and associate professor of English, is to help students gain a better understanding of values by allowing them to observe the values and perspectives that different disciplines bring to a particular topic. In the different sequences, students explore human values through an examination of literature, art, history, economics, and politics. For example, in the sequence Economics, Values, and the Human Condition, students learn how economic decisions affect the quality of society. In the first semester of the sequence students enroll in the philosophy course Economics and Ethical Values and the history course The American Liberal Capitalist Ideal in the 20th Century. The former course provides insights into the ethical dimensions of such concerns as investment practices and transnational corporations, while the latter course focuses on the history of American economic life. The courses in the second semester of the sequence, Ecology, Environment and Economic Choices and Economics and the Environment, present basic environmental and economic principles and attempt to analyze such issues as human population growth and the equitable distribution of resources. Additional goals of the sequences include development of the students' powers of synthesis and analysis, creation of a relaxed and intellectually stimulating atmosphere as students meet with the same classmates in each of their sequences' courses, and increased interaction between faculty members from different departments. To develop each sequence, faculty members from the related courses meet during the summer to prepare course syllabi that will be in alignment with each other as often as possible during the term. During the school year, the faculty members attend each others' classes, adjust their syllabi as needed, and react to the materials being presented in the other classes. According to Matlak, ISP is developing four new sequences, under the umbrella theme Religious Experiences, which will focus on values. These will be offered in fall 1982 and include the Nature of Religious Experiences, Art and Religious Experiences, American Religious Experiences, and a changing sequence which will focus on current issues such as bioethics, abortion, and war. *P.B.*

Richard E. Matlak, director, Interdisciplinary Studies Program

Louisiana College, Pineville, LA 71360

Values Sequence — Five years ago, Louisiana College administrators and faculty members began designing courses that would change the core curriculum and also reflect the Baptist affiliation and philosophy of the college. Their work produced four sequential courses in values: Faith and Human Values, Science and Human Values, The Arts and Human Values, and Contemporary Society and Christian Values. These courses aim to acquaint students with their own personal values, examine possible conflicts between personal and social values, and solidify students' commitment to their chosen value system, according to Stanley G. Lott, vice president for academic affairs. Each of the courses examine Christian values but stress the importance of individual decisions about what constitutes truth or morality, says Lott. The first course of the values sequence, Faith and Human Values, asks students to identify and discuss value issues inherent in examinations of death, evil, sin, relationships, duty, and social conflicts. Students enrolled in this course read the Bible, and works by Martin Luther King, Flannery O'Connor, Nathaniel Hawthorne, and Ernest Hemingway. After completing Faith and Human Values, students enroll in either Science and Human Values or The Arts and Human Values, depending on their major. The college encourages an interdisciplinary approach to values by requiring science majors to take Arts and Human Values and art majors to take Science and Human Values. The science course explores the nature of science, its political and moral influence in society, and the impact of science and technology on ethical issues such as bioengineering, abortion, and nuclear energy, while the art course uses lectures, readings, and community arts events to help students discover how the arts express or shape values. The final course of the required sequence, Contemporary Society and Christian Values, provides a synthetic summary to the previous courses by comparing Christian values to values displayed by American society. The values sequence will probably remain in the college's core curriculum, says Lott, although faculty members and a student representative are currently evaluating the courses. Lott hopes that the college can continue to offer the values courses because he believes that the process of examining different value systems helps students get a "firm grip on their own values." *K.M.*

Stanley G. Lott, vice president for academic affairs

St. Lawrence University, Canton, NY 13617

Interterm — Administrators at St. Lawrence University have found that their Interterm sessions offer an ideal opportunity for faculty members to teach about values. Because of flexible scheduling, the month-long Interterm enables faculty members to be more innovative and experimental in their course offerings, says Russell F. Wells, associate dean. He notes that a professor who enjoys approaching a subject from a values orientation will have more time and freedom to do so during Interterm than he or she would have during the regular school term. St. Lawrence students are required to pass three Interterm courses prior to their graduation. During the program's ten years, Interterm sessions have sometimes focused on a particular theme. Two values-oriented themes were the 1976 Values and Survival and the 1977 Revolution or Reaction. Courses offered during the 1976 Interterm ranged from Biology as Applied to Everyday Life and The Rights of Children, to The Survival and Value of Love: The Poetry of D.H. Lawrence and Values and Survival in the Business World as Reflected in American Literature. Under the Revolution or Reaction theme students explored these responses in Tom Wolfe and the New Journalism, International Sport: Competition and Conflict, and Revolutionary Movements in South America. Although the 1982 Interterm will not focus on a particular theme, it will include several values-oriented courses as do most of the St. Lawrence Interterms. In Economics of Social Problems and Issues, students will analyze such issues as poverty, crime and its prevention, and population growth from an economic perspective. Students in Social Values in Economics will explore how value judgments affect economic decision making. Environmental values, as well as those determined to be held by the Reagan administration, will be examined in The Power of One (James) Watt. Other 1982 courses which include values topics are Vietnam and the '60s and Human Relationships and Sexuality. In addition to these Interterm courses, which are frequently one time offerings, the university regularly offers Ethical Obligations of Science and Philosophy of the Environment. The goal of the former course is to enable students to confront ethical issues and develop an ethical sensitivity; this is accomplished through a study of patient's rights, death and the care of the dying, and genetic intervention. By examining such environmental concerns as pollution, animal rights, and the rights of natural landscapes, students in the latter course develop a "broad, principled, defensible environmental ethic." *P.B.*

Russell F. Wells, associate dean

Worcester Polytechnic Institute, Worcester, MA 01609

Interactive Qualifying Project — In 1970 Worcester Polytechnic Institute, the third oldest college of engineering and science in the United States, developed the four-part WPI Plan, which outlines the primary degree requirements for all students. These include the Major Qualifying Project (MQP) in which students carry out research or design projects in their major fields of study, performance-based competency examinations in the students' major fields, concentrated studies in the humanities, and the Interactive Qualifying Project (IQP). This latter requirement focuses on the impact of science and technology on society, says Thomas A. Shannon, associate professor of social ethics. According to the WPI catalog, the IQP helps students gain an awareness of socially-related technological interactions, cultivate the habit of questioning social values and structures, and develop and integrate the skills of evaluation and analysis in the societal, humanistic, and technological disciplines. During their freshman and sophomore years, students begin to pick their IQP topics. Most projects fall within the six IQP divisions established by the faculty members: energy,

resources, and environment; patterns in science, technology, and culture; planning for urban and rural environments; issues in economic and social development; social problems and social services; and issues in education. Although the IQP is not linked to any specific course, faculty advisers encourage students to take appropriate background courses. For example, undergraduates pursuing projects in the transportation and communications area of the planning for urban and rural environments division, are advised to complete such courses as History of Technology; American Cultural History; Science, Technology, and Society; Legal Foundations of Business; and Social Problems and Social Analysis. Students receive assistance on their projects from faculty advisers with expertise in a specific IQP area. The result of most IQPs are written reports, which may be supplemented with demonstration models, audio tapes, or films. According to Shannon, the projects range from those which are very technically oriented to others which focus solely on values questions. In one recent IQP, a student examined respirators and explored the history and development of this piece of machinery, its technical limitations, and the value judgments which are made in regards to its use. Another undergraduate is studying the meaning of life from biological, religious, and philosophical perspectives. A chemical engineering major devoted her MQP to working on the design of an articial kidney machine and her IQP to studying how these machines are distributed and the issues surrounding kidney disease research. All the projects help students learn what values must be taken into consideration by professionals, become aware of their own values, and understand that their professional responsibilities do not end with the correct design of a project, says Shannon. "The students are confronted with values questions and professional problems as part of their degree requirements. They leave school knowing that there is a world beyond the classroom," Shannon says. "WPI has succeeded in reevaluating the place of engineers and faculty members as role models. Students are seeing instructors involved in the social dimensions of their disciplines." *P.B.*

Thomas A. Shannon, associate professor of social ethics

Xavier University of Louisiana, New Orleans, LA 70125

Ethics and the Professions—In 1978, with funds from the National Endowment for the Humanities (NEH), Xavier University of Louisiana designed the first of its applied ethics seminars required of all students enrolled in the lecture course, General Principles of Ethics. The university modified its original three-hour ethics course to create the two-hour lecture course and the corequisite one-hour seminar. The changes were made, according to Martha Pelaez, director of the NEH project and chairperson of the department of philosophy, to structurally protect the university from neglecting ethical theory. "A danger we foresaw," she says, "was that a three-hour course devoted to an area of applied ethics would lead to increasing emphasis on individual cases and issues with a corresponding decreasing emphasis on pure theory." In the lecture course students learn about the nature of ethics and study various ethical themes and theories. The ethics seminar is designed to increase students' awareness of ethical dilemmas that arise in their prospective professions and to examine how ethical theories apply to these problems. The original seminar, Ethics and the Health Professions, was designed to help students "consider ethical and value questions brought about by the advance of modern science, and in so doing, show the relatedness of the various fields of human knowledge and their specific relation to the building of a more humane health care," according to the NEH proposal. Seminar discussions address such questions as "Should defective infants be given no care and allowed to die or should special efforts be made to save their lives?" The success of the health professions seminar encouraged administrators to develop additional seminars in Business Ethics and Social-Political Ethics. The former explores business issues ranging from employee responsibilities and hiring decisions to consumerism and product safety. The latter seminar focuses on the concerns of professionals involved in the formulation and administration of public policy, including population control, sex and age discrimination, and guaranteed minimum income. "In the seminars," says Pelaez, "the students are required to project themselves into a concrete situation demanding an ethical decision, to make that decision, and then to justify it by ethical reasoning." Pelaez lists the additional advantages of the lecture/seminar approach as the efficient use of faculty members in the large lecture course and the 15-student seminars, the ease with which additional topical seminars could be added, and the student interest in ethical theory generated by their seminar work. Concludes Pelaez: "We are very committed to humanities and the liberal arts, specifically values education. This program aids in the development of students who can think and reason." *P.B.*

Martha Pelaez, chairperson, Department of Philosophy

Resources

Association of Moral Education (AME), Lisa Kuhmerker, Program Chairperson, 221 E. 72nd Street, New York, NY 10021. 212/570-5554.

AME is a membership association for persons interested in moral development and education. Each year it sponsors an annual meeting; past conference themes include Evaluating Moral Development and Programs with a Value Dimension and Ego and Moral Development in Adulthood: Implications for College and Professional Education. The 1981 conference, Moral Motivation and Social Commitment, included workshops on The Valuing Process in Liberal Arts Education, Science and Ethics, and Women and Leadership, as well as presentations on Anthropological Perspectives on Moral Motivation and Commitment and Morality, Character, and Public Commitment: Notes on Research in Progress. The 1982 meeting is in the planning stages and will be held at the Hastings Institution at the University of Minnesota. Membership fees are $5 and include notification of all meetings, voting privileges, and opportunities to serve on committees and run for office.

Center for the Study of Values, Norman E. Bowie, Director, University of Delaware, Newark, DE 19711. 302/738-2546.

Established in 1977, the center conducts programs and research in applied ethics. Current research interests include values in decision making in business and government. The center's *Directory of Research Persons in Applied Ethics* lists persons from across the country who are engaged in work involving applied ethics in the fields of engineering, journalism, business, public policy, and education. The center also publishes *Values Center News*, a five-times-a-year newsletter on its activities, and the quarterly *Journal of Business and Professional Ethics*. The first issue of the journal, which is cosponsored by the Human Dimensions Center at the Rensselaer Polytechnic Institute, was scheduled for publication in December 1981 and includes articles on professional codes of ethics, polygraph tests, and engineering ethics and the Ford Motor Company Pinto. The newsletter and directory are available free from the Delaware center. Journal subscriptions are $12 for individuals and available from the Subscription Office, *Business and Professional Ethics*, Human Dimensions Center, Rensselaer Polytechnic Institute, Troy, NY 12181.

Donnellan, Michael and Ebben, James, eds. *Values Pedagogy in Higher Education*. Adrian, MI: Swenk-Tuttle Press Inc., 1978.

This volume is the proceedings of a national conference on values pedagogy in higher education held at Siena Heights College in 1978. The editors have divided the book into five sections focusing on the themes inherent in the teaching of values, the relationship between values and general education, descriptions of successful values-oriented courses and programs, a summary of the conference panels, discussions, and recommendations. In the latter section Tom Maher suggests in the Agenda for the Future that institutions should integrate successful teaching strategies with theories of moral development, devise ways in which values education can be assured a permanent slot in the curriculum, and consider the role of values education when revising their core curriculum. Included are activity reports on Alverno College, Siena Heights College, the University of Kentucky, Saint Louis University, and St. Joseph College.

nstitute of Society, Ethics and the Life Sciences, The Hastings Center. *The Teaching of Ethics, I-IX*. New York: Institute of Society, Ethics and he Life Sciences, 1980.

The Hastings Center published this nine-volume series on the teaching of ethics after concluding its 1977-79 study on the status, problems, and possibilities of teaching of ethics in higher education. The first volume, *The Teaching of Ethics in Higher Education*, presents a broad overview of the center's study. It summarizes the history and present status of the teaching of ethics in American undergraduate and professional higher education and suggests teaching techniques and course organization. The other eight volumes of the series discuss the history, content, and specific character of ethics courses in various disciplines. For example *Legal Ethics and Legal Education* by Michael J. Kelly examines the goals and materials of courses on the ethics of law. Additional disciplines are featued in *Teaching Ethics in Journalism Education*, by Clifford G. Christians and Catherine L. Covert; *Teaching Bioethics: Strategies, Problems, and Resources*, by K. Danner Clouser; *Ethics in the Education of Business Managers*, by Charles W. Powers and David Vogel; *The Teaching of Ethics in the Social Sciences*, by Donald P. Warwick; *Ethics and Engineering Curricula*, by Robert J. Baum; and *Ethical Dilemmas and the Education of Policymakers*, by Joel L. Fleishman and Bruce L. Payne. Each of these books stresses the importance of integrating ethics courses in disciplinary offerings. The last volume of the series, *Ethics in the Undergraduate Curriculum*, by Bernard Rosen and Arthur L. Caplan, examines topics such as student capacities for understanding ethical theories, moral problems in the classroom, academic freedom, and qualifications for the teaching of undergraduate ethics courses. The series can be obtained in whole or in part from The Hastings Center, 360 Broadway, Hastings-on-Hudson, NY 10706.

Knefelkamp, Lee; Widick, Carole; and Parker, Clyde A., eds. *Applying New Developmental Findings*. New Directions for Student Services, no. 4. San Francisco: Jossey-Bass Inc., Publishers, 1978.

This book aims to help student services personnel understand models of college student development by presenting and explaining some of the theories of Erik Erikson, Arthur Chickering, William Perry, Lawrence Kohlberg, Jane Loevinger, Douglas Heath, and Roy Heath. Because the authors perceive the college or university as a "developmental community," they believe student service personnel should know how student development occurs, how the college environment can influence that development, and toward what ends development in college should be directed.

Langerak, Edward. "An Interdisciplinary Experiment in Values Education." *Teaching Philosophy* 1 (1976): 423-33.

Langerak discusses an interdisciplinary values-oriented course first offered by St. Olaf College in 1974 on an experimental basis. He notes that the course, as well as other St. Olaf activites, had diverse goals which reflected the varying views of his colleagues in regards to a values-oriented education. The goals of St. Olaf's values program are the development of "1) an awareness of values, 2) a capacity for the clarification and analysis of values, 3) an understanding of the scope and limits of human choice, 4) skill in defining issues in the context of crucial contemporary problems, and 5) an enhanced scope for self-conscious and responsible decison making." Langerak also describes how the college defines values and values-oriented education and the difficulty of evaluating the experimental course.

Langerak, Edward A. "Pluralism and Variety in Values Education." *Soundings: An Interdisciplinary Journal* 62:311-322.

In this article Langerak delineates four prevailing arguments for institutional "nurturing" of certain values. He also identifies five kinds of problematic trends values education seeks to rectify. These trends include students' loss of traditional value beliefs, the external pressures of technology and new complexities on value-laden decisions, and students' inability to reconcile personal value commitments with a pluralistic society. Langerak believes that courses on values should emphasize teaching students the skills needed to analyze complicated values issues.

Langerak, Edward A. "Project on Science, Technology, and Values." National Endowment for the Humanities Demonstration Grant Final Narrative Report. Northfield, MN: St. Olaf College, 1981.

Essayist Edward Langerak reports on the latest interdisciplinary values course developed at St. Olaf College. The course examines such topics as the impact of technology on society, justice and environmental values, and various energy strategies. Included in this report are the course syllabus, assignments and examinations, and various evaluations. Langerak invites anyone interested in receiving a copy of the report to write him at St. Olaf College.

McBee, Mary Louise, ed. *Rethinking College Responsibilities for Values*. New Directions for Higher Education, no. 31. San Francisco: Jossey-Bass Inc., Publishers, 1980.

McBee believes that higher education has a responsibility in transmitting moral and ethical values to its students and has included articles which offer various approaches to meeting this responsibility. For example, in The Teacher, the Curriculum, and Values Education Development, William J. Bennet argues that the "formation of character" (a term he prefers over "teaching values") is best handled through the example of good character rather than through the curriculum, programs, or courses. John M. Whiteley reviews research illustrating that students believe that their moral development is affected by extracurricular activities, and Thomas Lickona advocates training elementary and secondary teachers in the skills needed to promote moral growth.

Moral Education Forum.

This quarterly publication includes articles, interviews, book reviews, and research descriptions focusing on values-oriented topics. Each spring issue includes an extensive listing of new books, periodicals, and special journal issues. The summer 1981 issue was devoted to preparing and evaluating curriculum materials related to the Holocaust. One-year individual subscriptions are $14. Lisa Kuhmerker, Editor, *Moral Education Forum*, 221 E. 72nd Street, New York, NY 10021.

Mohrman, Kathryn, ed. "Ethics and Values in the Curriculum." *The Forum for Liberal Education*. Washington, D.C.: Association of American Colleges, March 1978.

This issue of *Forum* contains reports on values and ethics activities at North Central College, Governors State University, Alverno College, Miami-Dade Community College, Washington and Lee University, and the University of California, Los Angeles. In the opening essay David Wee suggests that institutions considering the implementation of values program ask themselves such questions as "What are our institutional goals?" and "Can and should the college teach values?" Wee notes that successful values programs are dependent on the commitment of faculty members, the administration, and students. Single copies of this issue are available for $2 from the *Forum* office.

Morrill, Richard L. *Teaching Values in College*. San Francisco: Jossey-Bass, 1980.

Morrill begins his book by presenting four classifications of current values and ethics programs, based on the goals and theoretical background of each. These are values inquiry, values clarification, moral education and development, and normative and applied ethics. Morrill next examines the objectives and methodology of each type of program and lists the advantages and disadvantages of each. He suggests a process of analysis, consciousness, and criticism for values education and provides strategies for implementing such an approach.

Perry Scheme Newsletter.

This publication includes materials on the recent activities of persons using William Perry's developmental theories in teaching procedures, research, and curriculum design. It also includes a current bibliography. Annual subscriptions are $10. L. Copes, Editor, *Perry Scheme Newsletter*, Institute for Studies in Educational Mathematics, 1483 Hewitt Avenue, St. Paul, MN 55104.

Perry, William G., Jr. "Cognitive and Ethical Growth: The Making of Meaning." In *The Modern American College*, edited by Arthur W. Chickering, pp. 76-116. San Francisco: Jossey-Bass, 1981.

Perry provides a concise exposition of his developmental scheme, including definitions of the terms used for each position. His work illustrates the relationships between cognitive processes and the ways in which value systems are developed. The article includes reference to other researchers' application of his theories and an extensive

bibliography. Perry concludes that his scheme can be helpful to teachers planning curriculum, a belief that he did not hold in 1970 when he published his book on intellectual and ethical development.

Perry, William G., Jr. *Forms of Intellectual and Ethical Development in the College Years: A Scheme*. New York: Holt, Rhinehart and Winston, 1970.

In his classic report, Perry outlines the ways in which college students' "forms of thought" progress during their years at school. Based on interviews with Harvard and Radcliffe students between 1954 and 1963, Perry charted a 9-position developmental scheme. This book presents an explanation of Perry's theories, as well as complete chapters on each of the positions, including excerpts from students' interviews.

Society for Values in Higher Education, David C. Smith, Executive Director, 363 St. Ronan Street, New Haven, CT 06511. 203/865-8839.

The society is an association of persons who have a special concern for the ethical and religious dimensions of higher education. It is interested in improving the ability of teachers to deal sensitively and critically with moral issues, the curriculum by addressing problems of fragmentation and specialization, scholarship by encouraging the analysis of fundamental human problems, and communication of advances in values theory and applied ethics to educators. Membership is limited by nomination or to persons who have held Danforth or Kent Fellowships or Graduate Fellowships for Women. Through the society's consultation services, institutions can receive advice on areas not represented by traditional disciplinary associations. In summer 1982, the society will hold its fifth Summer Institute on Ethical Issues in the Management of Public and Private Institutions for managers and scholars of ethics, business, and public policy. The society cosponsors *Soundings*, (see below) an interdisciplinary journal, with Vanderbilt University.

Soundings: An Interdisciplinary Journal.

Soundings is a quarterly journal cosponsored by The Society for Values in Higher Education and Vanderbilt University. Editor Donald Sherburne's "mission statement" for the journal states, in part, that "*Soundings* seeks to challenge the fragmentation of learning inherent in the specialization which characterizes modern intellectual life and to illuminate those values which dignify human affairs." The journal attempts to include materials which present an interdisciplinary perspective to topics generally considered from the view of only one discipline. Essays often touch on values-related themes. For example, in the Summer 1981 issue Donald F. Duclow discusses death in his analysis of current attitudes toward dying as portrayed in the Broadway plays "The Shadow Box" and "Whose Life Is It Anyway?" One-year subscriptions are $12. Donald W. Sherburne, Editor, *Soundings*, Vanderbilt University, P.O. Box 6309, Station B, Nashville, TN 37235.

Wolterstorff, Nicholas. *Educating for Responsible Action*. Grand Rapids, MI: Eerdmans Publishing, 1980.

This book presents a survey of the goals of such educational theories as maturation, socialization, and moral development. By taking what is most useful from each and discarding the rest, Wolterstorff defines a Christian educational theory which accepts that all education is inherently values-oriented. Essayist Edward Langerak recommends this book as a good introduction to various ways of looking at values education.

CORRECTION: Because of a typographical error, an article on the State University of Oswego in *Forum*, November/December 1981, incorrectly stated that 150 students had participated in their Mentoring Project. The correct number of student participants is 750.

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The Forum for Liberal Education is a topic-oriented publication featuring a subject of importance for liberal education in each issue. It does not endorse or evaluate institutional activity. Rather, it describes various ways in which institutions of higher learning address important common concerns. Upcoming issues of the *Forum* will look at lifelong learning, liberal learning in professional programs, and graduate liberal studies. **The *Forum* staff is interested in receiving program information from our readers.** If your school is chosen for inclusion in an issue a staff member will interview a contact person at your school and write the article.

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